

Call for Abstracts

Stream Title: Exploring the Application of Culturally Relevant Gender-Based Analysis (CRGBA) in Organizational Research, Policies, and Practices

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Introduction: CRGBA

Culturally Relevant Gender-Based Analysis (CRGBA) is a methodology developed by the Native Women's Association of Canada (NWAC) to facilitate the critical interrogation of various policy, advocacy, education, and research initiatives. The CRGBA Framework evolved in response to gaps in the Government of Canada's approach to Gender-Based Analysis (GBA), an analytical framework developed in 1995 to support legislators in fostering gender equity throughout federal policy, legislation, and programming. Such gaps within the federal model include the failure to effectively account for the distinct lived experiences and needs of differing Indigenous communities across Turtle Island and Inuit Nunangat, and a lack of consistent and comprehensive engagement with Indigenous Knowledge Systems. Consequently, the federal approach to GBA has failed to employ an intersectional and culturally responsive lens to policy and program development, thus rendering the voices of Indigenous Peoples, including the specific needs and perspectives of Indigenous Women, Girls, Two-Spirit, Transgender, and Gender-Diverse (WG2STGD+) Peoples, silent within federal spaces.

CRGBA has been effectively mobilized as a guide to assess the differential ways in which individuals from across Turtle Island and Inuit Nunangat may experience policies, programs, and initiatives according to their distinct positionalities and sociopolitical contexts. To this end, the CRGBA Framework seeks to account for the distinct lived experiences of Indigenous WG2STGD+ Peoples, supporting policymakers and other relevant actors in mobilizing the following five key concepts that make up the approach: (1) distinctions-based; (2) intersectionality; (3) gender diversity; (4) Indigenous Knowledge Systems, and; (5) trauma-informed.

Concept 1: Distinctions-Based

The concept of a distinctions-based approach evolved to resist using a pan-Indigenous lens in policy. A distinctions-based approach aims to account for the unique rights, interests, and circumstances of First Nations, Inuit, and Metis Peoples across Turtle Island and Inuit Nunangat. However, the federal conceptualization of a distinctions-based approach has thus far failed to consider Indigenous people whose identities and experiences do not necessarily 'fit in the box,' – for example, displaced Indigenous Peoples, Indigenous Peoples whose identity is not inherently tied to land claims, and Indigenous Peoples who have been disenfranchised and left without status.

Consequently, NWAC defines a distinctions-based approach by considering the unique lived experiences and needs of Indigenous people from across Turtle Island and Inuit Nunangat, including First Nations, Metis, Inuit, on- and off-reserve, urban, and/or non-status Indigenous people. In this way, Indigeneity is not defined through the lens of the colonizer, and is instead considered through Indigenous individuals' fluid and transformative relationships to their communities, lands, people, and ways of knowing.

Concept 2: Intersectionality

African American legal scholar Kimberlé Crenshaw (1991) coined the term ‘intersectionality’ in reference to the ways in which the different and unique intersecting aspects of one’s identity shapes one’s experiences of privilege and/or oppression. Such categories of identity can include, but are not limited to, one’s experience of colonization, ethnocultural background, class, gender identity, sexuality, ability, age, location/neighborhood, level of education, and language. When applying an intersectional lens to the Canadian context, we are encouraged to consider the multiple ways that our collective history and different aspects of our identity converge to shape our lived experience. This includes examining how colonization, white supremacy, and neoliberalism have impacted our society, including our systems of governance and the policies that have been shaped by these systems. This also includes examining how these systems have shaped us via the critical interrogation of one’s positionality throughout the analytical process.

Concept 3: Trauma Informed

Per Bowen & Murshid (2016), a trauma-informed approach to policy requires an: (1) explicit focus on safety, wherein policy initiatives must account for the impacts of trauma – including intergenerational trauma – mitigating the risk of re-traumatization, reducing harm and prioritizing the safety of impacted communities; (2) trustworthiness and transparency, requiring mutual respect, reciprocity, and fully informed, consensual engagement between the policymaker and/or researcher and the community; (3) collaboration and peer support, wherein policy initiatives employ a non-judgmental approach while policy-makers engage those with lived experience ethically; (4) empowerment, wherein emphasis is placed on Indigenous Peoples’ strengths, Indigenous self-determination, and resilience rather than typifying Indigenous Peoples as products of trauma; (5) choice, wherein policies and programs center the needs, perspectives, and voices of the impacted community, ensuring community autonomy is fostered throughout the policy development and implementation process.

Concept 4: Gender Diversity

Colonial categories of exclusion were imposed upon Indigenous communities, introducing a binary of male and female. However, in spite of colonization, many Indigenous Peoples continue to resist such categories of exclusion and continue to express their gender identity in a way that is expansive and fluid – for example, people who identify as 2-Spirit, nonbinary, gender-diverse, or gender nonconforming are just some examples of people that have rejected and/or live outside of the gender binary. Thus, any comprehensive analysis of policy, programming, or research pertaining to the lived experiences of Indigenous WG2STGD+ Peoples must also account for gender-diversity.

Concept 5: Indigenous Knowledge Systems

CRGBA is grounded first and foremost in relationality. Central to many Indigenous communities’ worldviews, one’s relationships to each other and to the land is foundational in

fostering mutual respect and reciprocity. This translates into policy and research through the practice of relationship-building, both formally and informally.

CRGBA evolved as a response to the federal framework, a framework that was grounded in colonial categories of exclusion. The CRGBA Framework transformed this approach with its intent to reduce harm and foster inclusion within federal approaches to policy-making. Thus, the language of analysis is employed to merge both Western and Indigenous ways of knowing, facilitating a concrete dialogue between community members, policy-makers and researchers.

CRGBA in Gender, Work, and Organizations: Call for Abstracts

Since its introduction in 2007, CRGBA has undergone—and continues to undergo—significant changes in response to emerging data and feedback sought from community members. NWAC has continued to produce a significant body of resources and tools¹ to mobilize the CRGBA Framework across numerous policy and research areas to foster agency and empowerment in Indigenous Peoples and their communities. By emphasizing the specific cultural, historical, and sociopolitical landscapes of Indigenous WG2STGD+ Peoples across Turtle Island and Inuit Nunangat, CRGBA proves to be an innovative tool for assessing the policies and programs that impact Indigenous WG2STGD+ Peoples.

Given the utility of the CRGBA Framework in effectively engaging distinct and place-specific Indigenous knowledge systems beyond the auspices of Western approaches to policy, programming, research, and advocacy, the current call for abstracts seeks to engage gender, work, and organization scholars in applying the Framework within organizational research, policies, practices, and pedagogy. To this end, the organizers of this stream invite abstracts, short essays, presentations, etc., that explore:

- To what extent can the CRGBA Framework prove useful in advancing critical, anti-colonial scholarship in organizational research, pedagogy, and practices?
- Is the CRGBA Framework an effective methodology for decolonizing business schools and/or organizational discourse? Why or why not?
- What other areas within organizational research can the CRGBA Framework be applied? For example, in the realm of organizational policies, human resources, diversity, equity, inclusion, and justice, leadership, conflict management, etc.
- How might the CRGBA Framework be applied to facilitate the safety, inclusion, and advancement of Indigenous WG2STGD+ and LGBTQQIA+ Peoples across different workplace contexts?

Abstract Submission Guidelines

Abstracts of approximately 500 words (excluding references) must be submitted to the GWO 2024 submission system hosted by FourWaves. The link is available on the [GWO Conference 2024](#) website as of November 6th, 2023. No independent abstract submissions (i.e., an abstract submitted to someone's personal email) will be considered for acceptance or presentation at the

¹ See Appendix A for a detailed list of current CRGBA publications.

conference. Stream convenors will be conducting a blind review process and redirecting abstracts to the GWO organising committee for consideration in the open stream if and when appropriate. The abstract itself should then not have any author details to ensure this blind review process. Abstract formatting specifics are available in the submission system. Abstracts are due by December 22nd, 2023, with decisions on acceptance to be made by stream convenors by the end of January 2024. No extensions to this deadline will be possible as some participants will need time and justification documents to secure visas to attend the conference onsite.

Appendix A: CRGBA Resources

Duhamel, K., Trudell, A., & Blouin, C. (2021). Evaluating GBA+ and CRGBA: A Literature Review. *The Native Women's Association of Canada*. https://nwac.ca/assets-knowledge-centre/30NOV_AppendixC-Evaluating_GBAand_CRGBA_A_Literature_Review.pdf

NWAC. (2020). *A Culturally Relevant Gender-Based Analysis (CRGBA) Starter Kit: Introduction, Incorporation, and Illustration of Use*. <https://www.nwac.ca/assets-knowledge-centre/A-Culturally-Relevant-Gender-Based-Analysis.pdf>

NWAC. (2022). *The Native Women's Association of Canada Research Toolkit*. <https://www.nwac.ca/assets-knowledge-centre/SPARK-NWAC-CRGBA-TOOLKIT-2022-EN1-3-Feb-15-2022.pdf>

NWAC. (2023). *A Warrior's Briefcase: Tools for Engaging in Federal-Level Advocacy*. https://nwac.ca/assets-knowledge-centre/CRGBA_NWAC_Warrior_Briefcase.pdf

NWAC. (2023). *Culturally Relevant Gender-Based Analysis (CRGBA): A Roadmap for Policy Development*. https://nwac.ca/assets-knowledge-centre/CRGBA_Framework_Roadmap_May11_2022-1_2023-02-21-141640_tiaz.pdf

NWAC. (2023). *Culturally Relevant Gender-Based Analysis (CRGBA) Sharing Circle Fact Sheet*. https://nwac.ca/assets-knowledge-centre/CRGBA_FACTSHEET_AUG2022-copy.pdf

NWAC. (2021). *Distinctions-Based Approaches Literature Review*. https://nwac.ca/assets-knowledge-centre/30NOV_AppendixD-Distinctions-Based_Approaches_Literature_Review.pdf

Sanchez-Pimienta, C. E., Masuda, J. R., Doucette, M. B., Lewis, D., Rotz, S., on behalf of the Native Women's Association of Canada, Neufeld-Tait, H., & Castleden, H. (2021). Implementing Indigenous gender-based analysis in research: Principles, practices, and lessons learned. *International Journal of Environmental Research and Public Health* 18(21), 11572. <https://doi.org/10.3390/ijerph182111572>

References

Elizabeth A. Bowen and Nadine Shaanta Murshid. “Trauma-Informed Social Policy: A Conceptual Framework for Policy Analysis and Advocacy,” *American Journal of Public Health* 106, no. 2 (2016): 223–220. <https://dx.doi.org/10.2105%2FAJPH.2015.302970>

Kimberlé Crenshaw. “Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color.” *Stanford Law Review*, 43, no. 6 (1991): 1241–1300. <https://doi.org/10.2307/1229039>